NUMB. CCCLXXXI.

# The SPECTATOR.

*Æquam memento rebus in arduis*
*Servare mentem, non secus in bonis*
*Ab insolenti temperatam*
*Lætitiâ, moriture Deli.* Hor.

*Saturday, May* 17. 1712.

Have always preferred Chearfulneſs to Mirth. The latter I conſider as an Act, the former as an Habit of the Mind. Mirth is ſhort and tranſient, Chearfulneſs fixt and permanent. Thoſe often raiſed into the greateſt Tranſports of Mirth, are ſubject to the greateſt Depreſſions of Melancholy. On the contrary, Chearfulneſs, tho' it does not give the Mind ſuch an exquiſite Gladneſs, keeps us from falling into any Depths of Sorrow. It is like a Flaſh of Lightning that breaks thro' a Cloud, and glitters for a moment: Chearfulneſs keeps up a kind of Day-light in the Mind, and fills it with a ſteady and perpetual Sere-

Men of auſtere Principles look upon Mirth as too wanton and diſſolute for a State of Probation, and guard with a certain Triumph and Inſolence of Virtue, that is inconſiſtent with a Life which is every moment obnoxious to the greateſt Dangers. Writers of this Complexion have obſerved, that the Man Perſon who was the great Pattern of Perfection was never ſeen to Laugh.

Chearfulneſs of Mind is not liable to any of theſe Exceptions; it is of a ſerious and compoſed Nature, does not throw the Mind into a Condition improper for the preſent State of Humanity, and is inconſpicuous in the Characters of thoſe who are look'd upon as the greateſt Philoſophers among the Heathens, as well as among thoſe who have deſervedly eſteemed as Saints and Holy Men among Chriſtians.

If we conſider Chearfulneſs in three Lights, with regard to our ſelves, to thoſe we Converſe with, and to the great Author of our Being, it will not a little recommend it ſelf on each of theſe Accounts. The Man who is poſſeſſed of this excellent frame of Mind, not only eaſie in his Thoughts, but a perfect Maſter of all the Powers and Faculties of his Soul: His Imagination is always clear, and his Judgment undiſturbed: His Temper is even and unruffled, whether in Action or in Solitude. He comes with Reliſh to all thoſe Goods which Nature has provided for him, taſtes all the Pleaſures of the Creature which are poured about him, and does not feel the Weight of thoſe accidental Evils which may befall him.

If we conſider him in relation to the Perſons with whom he converſes with, it naturally produces Love and Good-will towards him. A chearful Mind is very diſpoſed to be affable and obliging, but the ſame good Humour in thoſe who come within its Influence. A Man finds himſelf pleaſed, he does not know why, with the Chearfulneſs of his Companion: It is like a ſudden Sun-ſhine that awakens a ſecret Delight in the Mind, without her attending to it. The Heart rejoices of its own accord, and naturally flows out in Friendſhip and Benevolence towards the Perſon who has ſo kindly an effect upon it.

When I conſider this chearful State of Mind in its third Relation, I cannot but look upon it as a conſtant habitual Gratitude to the great Author of Nature. An inward Chearfulneſs is an implicit Praiſe and Thankſgiving to Providence under all its Diſpenſations. It is a kind of Acquieſcence in the State wherein we are placed, and a ſecret Approbation of the Divine Will in his Conduct towards Man.

There are but two things which, in my Opinion, can reaſonably deprive us of this Chearfulneſs of Heart. The firſt of theſe is, the Senſe of Guilt: A Man who lives in a State of Vice and Impenitence, can have no Title to that Evenneſs and Tranquillity of Mind which is the Health of the Soul, and the natural effect of Virtue and Innocence. Chearfulneſs in an ill Man deſerves a harder Name than Language can furniſh us with, and is many degrees beyond what we commonly call Folly or Madneſs.

Atheiſm, by which I mean a Diſbelief of a Supreme Being, and conſequently of a future State, under whatſoever Titles it ſhelters it ſelf, may likewiſe very reaſonably deprive a Man of this Chearfulneſs of Temper. There is ſomething ſo particularly gloomy and offenſive to Human Nature in the Proſpect of Non-Exiſtence, that I cannot but wonder, with many Excellent Writers, how it is poſſible for a Man to outlive the Expectation of it. For my own part, I think the Being of a God is ſo little to be doubted, that it is almoſt the only Truth we are ſure of, and ſuch a Truth as we meet with in every Object, in every Occurrence, and in every Thought. If we look into the Characters of this Tribe of Infidels, we generally find they are made up of Pride, Spleen and Cavil: It is, indeed, no wonder that Men, who are uneaſie to themſelves, ſhould be ſo to the reſt of the World; and how is it poſſible for a Man to be otherwiſe than uneaſie in himſelf, who is in Danger every Moment of loſing his entire Exiſtence, and dropping into nothing?

The vicious Man and Atheiſt have therefore no Pretence to Chearfulneſs, and would act very unreaſonably, ſhould they endeavour after it. It is impoſſible for any one to live in good Humour, and

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enjoy his preſent Exiſtence, who is apprehenſive either of Torment or of Annihilation; of being miſerable, or of not being at all.

After having mentioned theſe two great Principles, which are deſtructive of Chearfulneſs in their own Nature, as well as in right Reaſon, I cannot think of any other that ought to baniſh this happy Temper from a Virtuous Mind. Pain and Sickneſs, Shame and Reproach, Poverty and Old Age, nay Death it ſelf, conſidering the ſhortneſs of their Duration, and the Advantage we may reap from them, do not deſerve the Name of Evils. A good Mind may bear up under them with Fortitude, with Indolence, and with Chearfulneſs of Heart. The toſſing of a Tempeſt does not diſcompoſe him, which he is ſure will bring him to a Joyful Harbour.

A Man, who uſes his beſt Endeavours to live according to the Dictates of Virtue and right Reaſon has two perpetual Sources of Chearfulneſs; In the Conſideration of his own Nature, and of that Being on whom he has a Dependance. If he looks into himſelf, he cannot but rejoice in that Exiſtence, which is ſo lately beſtowed upon him, and which, after Millions of Ages, will be ſtill new, and ſtill in its beginning. How many Self Congratulations naturally ariſe in the Mind, when it reflects on this its Entrance into Eternity, when it takes a View of thoſe improveable Faculties, which in a few Years, and even at its firſt ſetting out, have made ſo conſiderable a Progreſs, and which will be ſtill receiving an increaſe of Perfection, and conſequently an increaſe of Happineſs. The Conſciouſneſs of ſuch a Being ſpreads a perpetual Diffuſion of Joy through the Soul of a virtuous Man, and makes him look upon himſelf every Moment as more happy than he knows how to conceive.

The ſecond Source of Chearfulneſs to a good Mind, is its Conſideration of that Being on whom we have our Dependance, and in whom, though we behold him as yet but in the firſt faint Diſcoveries of his Perfections, we ſee every thing that we can imagine as great, glorious or amiable. We find our ſelves every where upheld by his Goodneſs, and ſurrounded with an Immenſity of Love and Mercy. In ſhort, we depend upon a Being, whoſe Power qualifies him to make us happy by an Infinity of Means, whoſe Goodneſs and Truth engage him to make thoſe happy who deſire it of him, and whoſe Unchangeableneſs will ſecure us in this Happineſs to all Eternity.

Such Conſiderations, which every one ſhould perpetually cheriſh in his Thoughts, will baniſh from us all that ſecret Heavineſs of Heart, which unthinking Men are ſubject to when they lie under no real Affliction, all that Anguiſh which we may feel from any Evil that actually oppreſſes us, to which I may likewiſe add all thoſe little Cracklings of Mirth and Folly that are apter to betray Virtue than ſupport it; and eſtabliſh in us ſuch an even and chearful Temper, as makes us pleaſing to our ſelves, to thoſe with whom we converſe, and to him whom we were made to pleaſe.


*ADVERTISEMENTS.*

By Her Majeſty's Company of Comedians,

AT the Theatre Royal in Drury-Lane, this preſent Saturday, the 17th Day of May, will be preſented a Play call'd, Timon in Athens: Or, The Man-Hater. All the Parts diſpos'd to the beſt Advantage. To which will be added a Farce of one Act, only, call'd the Country-Wake, being the laſt time of performing this Seaſon. By her Majeſty's Command no Perſons are to be admitted behind the Scenes. And on Monday next will be preſented a Comedy call'd Love for Love, for the Benefit of Mr. Leigh.

Never Performed before.

AT the Queen's Theatre in the Hay-Market, this preſents Saturday being the 17th of May, will be preſented an Engliſh Opera call'd Calypſo and Telemachus. Boxes 8s. Pit 5s. Firſt Gallery 2s. 6d. Upper Gallery 1s. 6d. Boxes upon the Stage half a Guinea, Benches in the Pit rail'd in at the Price of the Boxes. To begin exactly at Six. By Her Majeſty's Command, No Perſons are to be admitted behind the Scenes.

This Opera is ſold by F. Sanger, at the Middle-Temple Gate in Fleetſtreet. Price One Shilling.

This Day is Publiſhed,

The Scripture Doctrine of the Trinity. In three Parts. Wherein All the Texts in the New Teſtament relating to this Doctrine, and the principal Paſſages in the Liturgy of the Church of England are collected, compared and explained. By Samuel Clarke, D. D. Rector of St. James's Weſtminſter, and Chaplain in Ordinary to Her Majeſty. Printed for James Knapton at the Crown in St. Paul's Church-yard. Price 6s.

For Sale by the Candle,

On Wedneſday next, the 21ſt Inſtant, at Garway's Coffee-houſe in Exchange Alley, preciſely at 10a-Clock in the Forenoon, (only one Hogſhead in a Lot) 95 Hogſheads of new French Claret, viz. Margaux, Obrion, and other of the beſt Growth, of Bright, ſtrong and freſh, neat, and 10 to one Hogſhead ſold out, imported by Meſſieurs Tourron and Guiguer, by a Swediſh Ship call'd Crown'd Mary, being the ſecond and laſt Ship arrived from Bourdeaux directly, now lying in a Vault under the Houſe of Sir William Morphys in Mincing-lane in Fenchurch ſtreet. To be ſeen and taſted on Monday and Tueſday next from 8 to 1, and from 2 to 6, and on Wedneſday 'till the time of Sale. Note, The Buyers are deſired to appear punctually at the Hour appointed, the Sale being to be completed without adjourning.

Four Miles beyond Epping, on the borders of Hertfordſhire, where the Roads are good, and the Soil heathful, a compleat Lett, either Furniſhed or Unfurniſhed, a Gentleman's Seat very fitly ſituated, being a very convenient Dwelling Houſe of 12 Rooms on a Floor, with Land or without, with Gardens and Orchards well planted with Fruit; Stables, Coach-houſes, and other Out-houſes, Fiſh ponds, &c. Enquire of Mr. Joſeph Gaywood, Grocer, at the Dial in the Strand, near the Savoy Gate, or of Mr. Bowes over againſt the Church in the Old Jewry near Cheapſide.

A Large Brick Houſe, with a Tarraſs and Back-Gate into St. James's Park, with good Vaults and other Offices and Ground now in the Tenure of the Honourable Robert Bertie, Eſq; the laſt Houſe in Queen ſtreet, on the Right Hand, as to the Gate. Enquire at Mr. Sayus, at the Golden Still in Pye Corner near Smithfield.

To be Lett at Kew Green near Richmond in Surrey, a very good Houſe, four Rooms on a Floor, furniſhed or unfurniſhed, with all convenient Out-houſes, Coach-houſes and Stables, a good Garden well walled with Fruit, and about 3 or 4 Acres of Meadow Ground. Enquire at Mr. Lely's on Kew Green aforeſaid, or at Mr. Edward Mountenay's Chamber's No. 7. in Lincoln's Inn New Square.

Loſt on Tueſday the 13th Inſtant, in the Afternoon, between Charles-ſtreet, St. James's Square, and Mr. Secretary Hedges's in Spring Garden, near Charing-croſs, the Outſide Gold Striking Watch, whoever brings it to Mr. Chivers at the Bell and Purſe next Door to the New Exchange in the Strand, ſhall have a Guinea Reward.

Loſt on good Friday laſt from Arlington-ſtreet, a Spaniel Bitch, named Jumpe, a very ſmall Liver colour'd and White Spaniel ſtain, whoever brings her to Charles Lillie, at the Corner of Beauford Buildings in the Strand, ſhall receive 3 Guineas reward.

Whereas on Saturday May 10, 1712. about ſeven of the Clock at Night, between Clarkenſon and Grahams Walks, one Robert Bathe, the Bath Carrier, was robbed, and had a Portmanteau Trunk broke open, and the following things taken out, a Repeating Watch, the Caſe finely Engraved, and pierced with a Chain and Gold Hook; a Turquoiſe Coriſh Diamond, with a Coat of Arms cut on one ſide, a Chevron between 3 Parrots, another Coat on the ſame ſide, a Chevron and a Label with 3 Points, a Pair of Mule Pumps ſet in a Gold Frame; a Silver Knife, Fork and Spoon, a Silver Porringer, a ſmall Silver Cup in the ſhape of a Font, a Ruby Ring of ſix Diamonds, a Turky Ring of two Diamonds, two Necklaces of Pearl, one of three, the other of four rows, a Tea-mobb, a Gold wrought Purſe, a Pair of green Stone Earrings, a Cornelian Ring, a gilt Tweezer caſe, with a little Bodkin, a Handkerchief Scarfe, Gold and Silver, 8 Cambrick Handkerchiefs, 3 marked E. G. 5 marked A. G. one blue and Silver wrought Handkerchief, 3 Cambrick Napkins marked with P. If any one will diſcover the ſaid Goods, ſo as they may be had again, to Mr. Tebbing, at the Coffee-houſe in Devereux Court without Temple bar, Mr. Bailey Bookſeller in Exeter, or Mr. Yeabury in Bath, ſhall receive a Guinea reward, or proportionably for any part.



*LONDON*: Printed for *Sam. Buckley*, at the *Dolphin* in *Little-Britain*; Sold by *A. Baldwin* in *Warwick-Lane*; where Advertiſements are taken in, as alſo by *Charles Lillie*, Perfumer, at the Corner of *Beauford-Buildings* in the *Strand*.